CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE GOSPEL ANCHOR.

SERMON—By C. F. Le Fevre.

The following Sermon was preached in the Universalist Church in Troy, February 19th, in answer to a discourse delivered in the First Presbyterian Church in this city, by Rev. N. S. S. Beman. Mr. Beman has been delivering a course of lectures on the present condition and future destiny of the human race. The lecture to which this sermon is a reply, advocated the sentiment, that the present state was one of probation and not of retribution. It is preached from the same text that Mr. Beman selected, and the arrangement of the discourse is intended to meet the view he took of the subject, as nearly as the author of the sermon could ascertain the arguments advanced. We have judged this notice necessary in order to account to the reader for the plan pursued.

"For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bonds in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men." Psalm lxxii, 3, 5.

The subject to which your attention is directed is embraced in the following question—"Is the present state of being one of *probation* or *retribution?*" While the majority of professing christians assume the former position as true, Universalist contend for the latter. A calm discussion of this important question cannot fail of interesting us, and the more especially as it has lately been agitated, and the position against which we contend, advocated with much earnestness and zeal. It is not my purpose to appeal either to your *prejudices* or *passions*, but to your *reason* and *judgment* exclusively. And I shall endeavor to use such moderate language that you may be kept *cool* in this discussion, that reason may have her perfect work. We shall, in the outset of this business, first look at the text, as that has been brought forward as an argument, that the inconveniences of sin, and the awards of obedience are not dealt out in this state of being. A more unfortunate selection could scarcely have been made from the whole book of Revelation to substantiate the doctrine of probation; that is, the necessity of another state to rectify the affairs of the present. The Psalm opens with a declaration point blank against the hypothesis. "Truly God is good to Israel, even to such as are of a clean heart." Here at least is the reward of purity of heart, an assurance of the goodness of God. It is not said that in another state of existence God *will* be good, but the assurance is present—God is good to the pure of heart. This lesson it appears David had just learnt, for he had before taken a very false estimate. Hear his language. "As for me my feet were almost gone, my steps had well nigh slipped." What was the occasion of his standing in this treacherous condition? He proceeds to inform us in the text and its connexion to the 12th verse. David, then, was in danger from having reasoned falsely, he thought that there really was pleasure in sin. This was the snare which had deceived him. He says, "verily I have cleansed my heart in vain, and washed my hands in innocency." How different was this language from the acknowledgement he makes in the first verse. "Truly God is good to such as are of a clean heart." You see then that he had found out his error. How was this error corrected? "I went into the sanctuary of the Lord, then I understood their end." We presume the preacher in that sanctuary taught the wholesome doctrine that there is *no pleasure in sin*, that "there is no peace to the wicked." But let us next inquire, what was their end which David understood? He tells us in the following verses—"Surely thou didst set them in slippery places, thou castedst them down in destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors." To argue then as some do that the wicked are prosperous and happy and the righteous miserable, is to argue as David did before he went to the sanctuary, and if people hear this heathenish doctrine preached in the sanctuary, we would advise them to take a seat in another church. We would here, however, offer a remark, very necessary for us in estimating the rewards of sin and virtue respectively. We are not to consider outward circumstances or worldly prosperity as a criterion of happiness. The words "Thou art the man," striking conviction to the guilty conscience of David, plunged him to the lowest hell, though he was surrounded by all the pomp of royalty and splendor; and the calm serenity of conscious integrity, can throw a gleam of sunshine on the path that is beset with the most disastrous outward circumstances. The terms *probation* and *retribution* have been thus defined—*probation* is a state of trial in which man unfolds his moral character. *Retribution* is a state in which moral beings are treated according to their deserts. We have no particular objections to these definitions, we shall therefore let them stand thus, and see whether this life is not one of retribution. With respect however to the term *probation*, we make this remark, that when Universalists deny this to be a state of *probation*, they do it according to the common acceptation which schools of divinity have put upon it: that is, that man is on *trial* here, for an eternal state. For example, we say that our *good* conduct here, is not our passport to Heaven and immortality hereafter, neither do we believe that our *bad* conduct here, will cause us to be raised up immortal sinners and immortal sufferers. We consider the gift of immortality the gift of God, totally unconnected with our conduct in the flesh. We shall now direct our attention to man, and in order to "begin at the beginning," we shall refer you to the parents of the human race. Let us look at Adam in his state of innocency. He was placed in a garden where every thing grew for his comfort and happiness. In this garden there was a tree the fruit of which he was forbidden to eat. The reason why this prohibition was given, is found in the connexion, that *in the day* in which he eat thereof, he should surely die. It is very evident that the death here denounced was not the death of the body, for Adam did eat of the fruit and lived some hundred years. The death then must have been a *moral* death, and that he did die this death is very evident, for when he had transgressed his eyes were open to shame, "To be carnally minded is death." The question which it concerns us to agitate is not whether this state of Adam was probationary simply considered, but whether it was *probationary* for another state of existence. Let us inquire whether this breach of the divine command was to decide his eternal destiny. Was he put here on "probation for eternity." Let us hear the language of the Lord on this subject. "And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hath eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." We now submit this question to your candor, was not this state of being in the instance of Adam *retributive?* Endeavor to weigh this matter fairly. If it was not in a state of *retribution* why should he have suffered the consequence of his transgression? Why not have continued him in the garden of Eden, flourishing like the green Bay tree, and at an indefinite period cut him off and then sent him straightway to hell? But how different was the procedure. No sooner did he transgress, than he become the conscious victim of remorse, and the penalty of his transgression was suffered *in the earth.*

And while we are on this subject we must introduce to your notice another transgressor of no ordinary turpitude of character. We allude to Cain. In the conduct of this man we see a deed executed that has made the ears of all succeeding generations to tingle. He was a murderer. His victim was his brother. The provocation was the last that could have been supposed to induce this sanguinary deed. Abel was a better man. For this, was his innocent blood shed. He invites the unsuspicious youth into the field to walk, then seizes a club and stretches him lifeless on the ground. We urge the question did he find retribution in this state. Hear the penalty denounced—"A fugitive and vagabond shalt thou be on the face of the earth." Cain says, "My punishment is greater than I can bear." He carries with him the feelings of the murderer and dreads lest he himself should be slain. But God says—"Whosoever slayeth Cain, vengeance shall be taken on him *seven fold.* If an eternal hell was to be the punishment of Cain, his murderer would have to endure seven eternal hells. Surely every one must be willing to acknowledge that in this instance, this state was a state of retribution. We may still further observe, that as far as outward circumstances went, Cain was still a prosperous man, for the sequel informs us that he had children, and was the founder of a city. It is probable that in that city there were many good people, far less prosperous than Cain; but they had not the shriek of a dying brother continually ringing in their ears. They might be poor and distressed, but who would not choose their state rather than his, whose hands were red with a brother's blood?

And this is the great mistake that gross minds always run into with respect to the recompense of virtue and the awards of vice. They think that if a man has money and is prosperous, if he has a good living and his eyes stick out with fatness, he must be a very happy man. But is this correct? The experience of every one tells the contrary. You must not look at others, and because you see them surrounded with splendor pass your judgment from outward appearances,

but judge a righteous judgment. Can you violate the dictates of your conscience and feel enjoyment? Or did you ever experience misery from doing that which was right? The scripture proposes these questions—"Can a man take fire in his bosom and not burn his clothes? Can one go upon hot coals and his feet not be burned?" We leave you to decide these questions.

But if it is not sufficiently plain, that this state is one of retribution you have only to consult the history of the Jewish nation. Look at the dealings of God with that people. Read the whole of the penalties denounced against transgressors, and the rewards promised for obedience. And I challenge a single passage to be produced in which the respective retributions are transferred to another state of being. No, they found, what all find, that truly "There is a God that judgeth in the earth." "That the righteous are recompensed in the earth, much more the wicked and the sinner."

There is no necessity that I should refer you to Herod, Lewis the Fourteenth or the Spanish Inquisition, to decide the question whether this state is one of retribution. Scripture furnishes us with sufficient examples of monsters in the human shape, and if it appears that they met retributive punishment here, we need enquire no further. It is always well to stick to scripture examples in elucidating scripture doctrines. And here we must offer you a text which has been triumphantly urged as conclusive evidence that the impenitent at least, will pass to a state of eternal suffering; it is found in the 13th chapter of Luke, 3d verse—"Except ye repent ye shall all likewise perish." To understand this it will be all important to attend to the connexion. "There were some present at that season, that told him of the Gallileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, suppose ye that these Gallileans were sinners above all the Gallileans because they suffered such things? I tell you, nay, but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay, but except ye repent ye shall all likewise perish." It is a matter of some astonishment to us how a person could select such a text to prove retribution in another state. Did our Savior mean to tell the Jews that unless they repented, their bood in the next world should be poured in sacrifices, or that in another world the temple of Siloam should fall and crush them. Are there towers there? And sacrificial offerings? But if this judgment came upon them here, we should suppose that this was a state of retribution. If men suffer for their sins, what is that but retributive justice? Why is it not always sunshine with the wicked? And if some are punished here, why not all? But we consider this language of our Savior prophetic and history records its full accomplishment. The Jews who rejected him when that desolation overtook them which we are informed was the greatest that ever should be, had their blood poured out in the streets of Jerusalem. The historian also informs us that multitudes crowded into the temple and on the roof of the building, believing that it was sacred and that they would find an assylum there, when it fell down with a mighty crash and buried them beneath its ruins. We repeat the question. What has this to do with punishment in another state? If it teaches any thing and is to be referred to in order to establish doctrine, it all goes to prove that the retribution was here. It is trifling with the good sense of the people to force these texts into the service. It is like arraying an awkward squad, in the place of regular troops, to make up a show. There never was a more sinful people than the Jews, and it was predicted of them, "that on them should come all the righteous blood shed upon the earth, from the blood of Abel to that of Zecharias son of Barrachias, who was slain between the temple and the altar." Well, they did suffer the punishment due to their sins, and they suffered it here, where the sin was committed. If it is said this was only a part? Then we ask where is the statement made, that they were to be punished over again? We want *proof* of these things. We shall not listen to a string of assertions and receive them because they are insisted upon with heat and vehemence. This may frighten the weak and thoughtless into compliance, but it will not have the slightest effect on *reasoning* minds. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned for she *hath* received of the Lord's hand *double* for *all* her sins." One would think that the Jews had received their *full* pay here; and if the Jews did, why should not the christians? Can that be called a *better* covenant which instead of *temporal* inflicts *eternal* misery on the transgressor?

The system of analogy has sometimes been resorted to, to prove that we carry into the next state of existence the same moral character which we possess here, together with its feelings and sensations. It has been said that, what *is* here, may be by and by. The happiest moment of a man's life has been selected as a faint image of joys hereafter, and the keenest anguish of the wicked as a specimen of the sufferings of a future state.

Now it is argued that these may exist hereafter eternally, for what is now may be by and by. Let us look at this analogical system. Those who advocate the probationary plan tell us that the wicked here are happier than the righteous. What is now may be by and by. The righteous are oppressed and in trouble—what is now may be by and by, and thus according to this doctrine of analogy the wicked may always prosper and the righteous suffer. Every man has some mental infirmity, he is passionate, or irritable, or peevish, or covetous. What is now may be by and by, and a man dying in an excess of passion may remain in a passion throughout all eternity. What absurdity may not be proved by this doctrine of analogy? But is this the way in which candor and good sense will view the subject? Does scripture talk of our carrying either *moral*, *mental* or *physical* infirmities into another mode of being? When people resort to analogy to prove the condition of men in another state, they are driven to it for the want of scripture and fair argument to support their sinking cause.

We come now to consider an extreme case which is often urged as an insurmountable obstacle against the present state being one of retribution. It is considered as the end of all controversy, so unanswerable does it appear. We advert to the case of the suicide. The question may be stated in a few words. A man commits suicide, the act constitutes the crime, where is the punishment? We shall answer this with all the care the question deserves. The act of suicide is committed either through insanity or premeditation. If a man in a paroxism puts a period to his existence, he is *non compos mentis*—of unsound mind. If it is the act of deliberate thought we can shew where he receives his punishment. We should bear in mind that the outward act does not constitute the crime in the eye of the moral law. "He that hateth his brother is a murderer," whether he deprives him of life or not, because he indulges that disposition of hatred which is the source from which murder flows. Now on this obvious principle, the suicide is suffering punishment from the moment he has formed in his mind the unholy purpose. He that can be his own executioner, and bathe his hands in the purple current that runs through his own veins, must be indeed a wretched creature. The love of life is the first law of nature, and supremely wretched must be that man who can violate it by self immolation. What greater punishment would you inflict on this deluded wretch, than that which it is his miserable lot to inflict upon himself? Would you take up that bleeding corpse and reanimate it and then cast it into endless burnings? If you were a demon perhaps you would act thus, but if you have not been tutored in "the doctrine of devils" you would say sufficient to such an one is the punishment inflicted. We have had fearful exhibitions of suicide within the last year or two, produced by that cruel system that has made a demon of our heavenly Father. These have been the victims of orthodoxy and such is their gratitude that they would send to hell those who have bled in their cause.—This is the reward of their patriotism.—The Lord deliver us from enlisting under their bloody banner. We have more charity for their own children than they themselves have. We see them the deluded victims of gross ignorance and blind fanaticism and while we see their bodies returning prematurely to the dust, we believe with unwavering faith that their spirits have returned to the God who gave them, as pure as when they received them; believing that "he that is dead is freed from sin." We see nothing in the case of the suicide more than of any other deluded victim of sin to lead us to suppose, that it is necessary he should carry his corruptions to another state of being. The question what will you do with such and such cases, is exceedingly silly, unless you first shew us that the scriptures make them an exception to the general rule. I do not consider that the man who kills himself is more wicked than Cain who killed his brother, or David who killed one of his most faithful and devoted officers for the infamous purpose of taking his wife. But Cain suffered *in the earth*, and David got safe out of hell.—You may say that they repented, but that does not alter the crime and there would be no justice in inflicting eternal punishment on the suicide and exalting David among the saints, because God was pleased to spare his life and point out to him his error. Unless then it can be shewn from scripture that the suicide is an exception to the general rule, all these frothy arguments are only darkening counsel by words without knowledge.

There are several texts which have been adduced to show that this is not a state of retribution which it shall be our business to notice in concluding this discussion. Eccl. vii. 15. "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." What does this prove? Nothing at all. Does it prove that the just man was miserable because he was righteous? I will tell you what I have seen.—I have seen an infant come into the world and suffer several years and then miserably die, before it knew good from evil, and I have seen another enjoy health, spirits and happiness and then suddenly cut off. Must the latter go into a little hell for the sake of making equal distributive justice hereafter?

In the New Testament 2 Timothy iii, 12, has been referred to. "All that will live godly in Christ Jesus suffer persecution." Yes. Paul labored and suffered reproach because he trusted in the living God, who was the Savior of all men, especially of those that believe." The question arises, did these persecutions and sufferings make him unhappy? oh no, he was more than conqueror through him that loved us. We consider Paul the Apostle, in labors and persecutions, a far happier may than Saul of Tarsus armed with authority from the High Priest breathing out slaughter and threatnings.

One more text has been produced on which

much stress has been laid. Let us examine it candidly. "If in this life only we have hope in Christ, we are of all men the most miserable." The Apostle here was contending for the fact of the resurrection. He says further that unless Christ be risen from the dead, those who have fallen asleep in Christ, have perished. He had been a preacher of the resurrection and on this was grounded his hope of immortality. In spreading this glorious truth he had labored and suffered, and if this were false, he would be the most miserable of men. His hope would be destroyed. The heroes of our revolution, would have been the most miserable of men if they had thought that their labors would never have secured the independence of these states. But hoping that they would be emancipated they gloried in their sufferings—and so did Paul. He counted all things as loss for the excellency of the knowledge of our Lord Jesus Christ. Then surely he was amply compensated in the strength of his faith and the goodness of his cause. But what was the hope of Paul with respect to the resurrection? was it that blessed hope which the *pious* now entertain, that some might be raised to glory, and the rest to eternal damnation? No: if Paul had believed this, he would never have desired the resurrection of the wicked, because it would have been more consistent with the spirit of Christianity to hope that they would be annihilated.—But he hoped for the resurrection both of the just and the unjust. And why? because he knew that all would be changed, that we should put on glory, incorruption and immortality. "For as in Adam all die, even so in Christ shall all be made alive." "For as we have borne the image of the earthly, we shall also bear the image of the heavenly."

If any would argue that Paul looked for immortality as a *reward* for his services or his works, it remains for those who make these assertions to prove them. I am very confident that they will have to fight against Paul himself to prove this—"Not of works, lest any man should boast, it is the gift of God." Such are the texts which have been adduced to prove that virtue or vice go unrewarded here, and that it is necessary to enter another world to settle the accounts. Now my friends, we leave you to weigh these matters, declamation and assertions are not argument, and oratory is not proof. It is very easy to sway the judgment through the medium of the passions, especially when aided by prejudice and education. But this will not satisfy the enquiring mind. Seasons of calm reflection will return, when the voice of rhetoric has died away and the arguments will be weighed in the balance of the judgment. May you candidly examine what has been adduced, and God grant that you may judge a righteous judgment.

FROM THE CHRISTIAN INTELLIGENCER.

EFFECTS OF UNIVERSALISM.

The effects of any doctrine are sufficient to prove whether it be true or false. The effects of truth are always good, while the effects of error are invariably bad. But who are to be the judges of a doctrine? Can those be qualified who are totally ignorant of its nature, and the grounds on which it rests? If so, then our brethren who oppose us are the best judges. But this can hardly be admitted. We insist upon it that we are the best judges, having had the best of all proof, our own experience, and a large acquaintance with others who have been under the influence of the same. Some of these effects we shall endeavor to point out.

1. *Universalism opens the mind to conviction.* We do not mean by this that we are always dissatisfied with the result to which we have come: but rather that we are prepared to receive truth from every quarter; and to change our views whenever sufficient evidence is offered to prove them erroneous. We are always ready to examine the arguments of our opponents. In our periodicals we invite discussion, and throw open our columns to both parties. This is not all. We throw open our houses of worship to every sect of Christians, however erroneous we may esteem their sentiments. We rejoice at the opportunity of obliging our most bitter enemies with our temples; not only so, we are prepared to hear them that we may judge for ourselves. It is a fact that Universalists are about as well acquainted with the views of others as with their own. They are in some measure forced to be on account of the numberless objections they are required to answer. The more extensively they have become acquainted with the views of others, the more their own faith is strengthened. Having examined every side, and yet come to the conclusion that all our race will be saved, how can our opposers expect to alter our views? They present us with no new evidence. They seem to labor most to improve their creed, hoping thereby that we may the more readily receive it. But in whatever form they present it, we can discover the same hideous features. The remark that is sometimes applied to the mechanic arts, may not be inaptly applied to the popular creed, that "every innovation is not an improvement." We would advise to lay the whole scheme aside, as unworthy of any further alterations. The public mind has fairly outgrown it. It has done its best. All that can grow up under its sad shade has already been brought forth. It has become so weak that its greatest advocates have almost left us to nourish and strengthen it. We have found too, that they have become weak while we have become strong, that while our doctrine has steadily progressed, they have been obliged to check the progress of theirs, to make improvements. It has run such a crooked course, and improvements have been made so fast, that what is orthodoxy in one place is almost heresy in another. Still, we invite discussion and do but wait for evidence to convince us that 'the Lord is' not 'good to all, and his tender mercies are' not 'over all his works!'

2. *Universalism creates* LOVE TO GOD. It places the divine character before the mind in the most beautiful form. In other doctrines we can see something wanting. According to Calvinism, we can perceive that the same power which makes the elect happy, could, if exerted, secure the happiness of the whole. The partial exertion of sovereignty in the predestination of a few to eternal life, which is eagerly urged as a proof of the infinite mercy of God, is in fact, an evidence to the contrary. The salvation of this selected few, must be considered as a full indication of the Divine Power to save those destined to perdition had he chosen it; and therefore, it necessarily limits the divine benignity. According to Arminianism, we perceive that salvation is *possible* to all, but *certain* to none; that the Almighty has no fixed plan, but the whole result, an eternity of happiness or misery, is to turn on the slender pivot of the human will! But the doctrine of impartial grace, represents the purpose of God as fixed at the beginning, and as certain of being carried ultimately into effect. He is represented as the Great Father of all, intending to produce the greatest sum of possible happiness. Indeed, it is not possible to ascribe to Deity a higher, a nobler object than the ultimate purity and happiness of our race. When the mind grasps such a conclusion, it finds enough to satisfy the largest wish. It is then, and not till then, that we arrive at the fountain of living waters where we may drink and it will be in us "a well of water springing up into everlasting life." Such a sentiment unfolded freely calls forth all the powers and all the affections, and fixes them on God, the unchanging friend of all his creatures. When one is first brought into this state, he feels as though he ought to show forth 'the praises of him who hath called him out of darkness into a marvellous light.' He is like one brought out of prison where only the rays of the rising or setting sun have played upon its walls. He sees, for the first time, that grand object in nature, which is the light and joy of the world. The whole soul is melted into love and homage, and adoration ascends like incense from the heart, to the Great Father of the universe.

3. *Universalism creates love to mankind.* Whoever believes this doctrine, can expect no greater blessings from God for himself than for others even his greatest enemies.—He is obliged, from necessity, to acknowledge that all are children of one Common Parent. Go where he may, among all nations, and all tribes, he can fix on no individual, and believe that he will be cast off forever. Enemies or friends to him, he must believe that God's kindness extends to them, and that he will bless them forever. While under the influence of this heavenly sentiment, he cannot feel hatred towards any of the human race.

We might show, if our limits would permit, in what manner this doctrine leads to the practice of humility, forbearance, and every other virtue. This we may do at some future time. But we close by urging the reader to examine for himself. If he does not believe what we have stated, let him try the doctrine, and he shall know 'whether it be of God, or whether I speak of myself.' C. S.

ANOTHER VICTIM.

There is at this time a female member of the South Congregational Church of this city, who is suffering the horrors of *phrenzy* from the idea that she had committed the *unpardonable sin!* It is said that the Rev. Mr. Lindsley, requested that the friends of the unfortunate victim should prevent her from attending Church, on a late occasion, as he intended to preach from a subject which he feared would increase her delirium! This Mr. Lindsley is the man who declared, in his notice of the "Looking Glass for Fanatics" from the desk, that "no one was ever made a fanatic" by his preaching!—*Relig. Inq.*

The Utica Magazine states, that a young man by the name of Gregory, has recently commenced preaching the doctrine of Universal Benevolence, in Cooperstown, N. Y.

The Christian Intelligencer says, a new Society has just been formed on Deer Isle and Isle A' Haut, and that engagements have been made with a preacher, for one fourth of the time.

THE CHRISTIAN PREACHER,
AND UNIVERSALIST REGISTER,

Is a Monthly publication of Original Sermons by living Universalist Ministers. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

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WILLIAM A. DREW,
Publisher and Editor.

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FROM THE NEW-YORK MIRROR.

CONTENT AND PLEASURE.

A FABLE.

There was a soft flower. It bloomed in the midst of a wood. Nothing could exceed its delicacy, its brightness, its grace, and loveliness.—The surrounding air was loaded with its breath. In its half closed leaves was a spell of such potency, that every other flower in its presence appeared dim. Its name was Pleasure.

Whoever passed by the beautiful acclivity where it grew, wanted to pluck it. Unfortunately, however, it was only to be found on a place difficult of access, and was surrounded with various kinds of briars and thorns. Still, however, it was the delight of every eye, and the wish of every heart.

On the road side, which wound along by the bank where Pleasure bloomed so brightly, there grew in some profusion a plant of a very inferior kind; at least so it appeared when any one looked on it, which happened very seldom; for it was so plain in its colors, so humble in its attitude, so lowly and unpresuming that it was generally quite disregarded; or, if seen accidentally by those in pursuit of Pleasure, was trampled down as something worthless. Here and there might be found one passenger, who, after gazing a while on Pleasure, and on the violent exertions made by the crowd to procure it, shook his head, pickedthe little floweret at his feet, kissed it, and put it in his bosom. The name of this plant was Content.

But however inferior it might be to Pleasure in beauty, it certainly had one advantage over its brilliant rival. The former was rarely found in any quantity. The road to it was most frequently troublesome and dangerous, and its buds too, were often also almost beyond the reach, and so singularly small and fragile that the very airs of summer blew off the downy blossoms and wilted the delicate leaves. The latter, on the contrary, was a hardy plant, and burst up every where in a lavish abundance. The road was lined with it. Sometimes it shot forth with vigor even in the very path, peeping up from the hard trodden ground and between the stones scattered around. About the bases of rocks and the twisted roots of old trees it lay in masses, and away in under the shade of still summer places, where the traveller in his haste would scarcely ever dream of looking, it might be seen unfolding its cheerful buds, and pushing out fearlessly with a right fresh and merry aspect.

When storms arose, Pleasure alwas suffered. It shrunk up like a sensitive-plant; and when the wind and rain passed away, the green bank was sure to be scattered all over with fragments of blossoms and broken leaves. Poor Pleasure!—If summer breezes disturb and ruin it, how could it be expected to stand the fierce tempest, the scorching heat, the bitter cold, and all changes of season which come so suddenly and certainly over this world? Even in its calmest moments Pleasure drooped secretly with the thought that its beauty was brief, and its very life precarious. Every whisper among the leaves of the trees alarmed it—every rolling cloud in heaven struck a damp and a shadow upon its radiance.

But all this while Content was perfectly free and satisfied, and cared almost as little for the changes of the season as if it were immortal. There was about it an enduring hardihood, which defied the storm. The long hot droughts of summer which burnt up the tender charms of Pleasure, had no material effect upon the leaves of Content, and when the frightful thunder-shower arose, and the large heavy drops came splashing and dashing down, and drenched nature in one universal flood, Content peeped out, as the deluge subsided, with a refreshed and gay beauty, which almost equalled that of Pleasure, in its best moments.

A youth came by one day, and as was the case with all who passed the spot, was struck with the sight of Pleasure, and resolved to obtain it. On so doing, he trod upon Content, but the voice of the crushed flower was unheard in his eagerness to advance. When men are hastening, with wild hope, in the pursuit of their desires, they are deaf to a thousand low sweet tones of nature, which, on their retreat, after disappointment and danger, and anguish, and, perhaps, despair, sound in their ears with an irresistible power. In a short time the youth came back, wearied, faint, and bleeding with wounds received from the briars. He was one of those wild, reckless children of passion, with which the world abounds, and who waste energies and courage in idle and pernicious enterprises, which if applied to more noble purposes, would make them virtuous and happy.

He had plucked the flower, but it was broken and soiled; already its vivid tinges were fading away, and its luscious perfume grew fainter every moment. He soon discovered also, to his amazement and horror, that though it was so fair and lovely, his wounds smarted at its touch, and the scent which he had at first inhaled with a violent delight, took the strength from his limbs and the courage from his heart—made his eyes languid, his resolution weak, and his intellect dim and heavy. As he rested on a rude bank, far below the spot ornamented by the deceitful plant which had caused him so much trouble, the fine flower which had till then escaped his observation, uncurled its scented leaves, and glowing with a beauty which grew more palpable the more closely it was examined, thus addressed the tired and despondent boy:

"I called to you, fair youth, as you were mounting yonder steep so hastily, and told you to beware, but you, like all your race, paid no attention to my warning. Indeed, I doubt whether you even heard it. I am, however, not very sorry for your sake that you have had a little experience, since it will induce you to rest a moment, and listen while I confide to you a secret which you do not appear to understand.—You must know then, that the plant up yonder, spacious as it is, has ruined more people here in my sight, than there are leaves in that forest.—It not only attacks them with pain, but it inflames them with guilty hopes and reckless passions. It is a poison. I am a medicine. If I cannot cure, I can impart strength, which will enable you to sustain all sorrow. I am to be found every where. Nature has given me to her children, with a liberal hand, if they choose but to seize me, instead of trampling me beneath their feet, in search of more gaudy, but more worthless objects. I am full of the spirit of goodness: though I am seldom cultivated in the gardens of the great, I spring up unbidden, around the feet of the tired traveller, and by the threshold of the poor man's cottage, and it is their own fault if they do not discover my value."

CHRISTIAN LIBERTY.

The Messiah had been predicted by many of the prophets, and his coming was anxiously awaited by the Jewish people. At the time of our Lord's appearance the expectation had become general and impatient. Men thronged around him, 'musing in their hearts whether this were the Christ or not.' The chief people sent messengers to inquire, and they put the question to himself: 'Tell us plainly, art thou the Christ.' This was the great controversy between the believers and the Jews. Upon the decision of this, depended the whole question of his authority and claims. Those who admitted it, followed and obeyed him. Those who denied it, crucified and rejected him. Throughout the book of the Acts, therefore, we find that it is this which was the burden of the Apostles' preaching. 'God hath made this same Jesus whom ye crucified, both Lord and Christ.' 'Proving from the Scriptures that Jesus is the Christ.' 'This Jesus, whom I preach to you, is the Christ.' To establish this, was the object which they had at heart. To establish this, they labored and reasoned and entreated. For they knew that when this should be granted, all else would follow of course. When they should have persuaded men to acknowledge him as the Messiah, they knew that his instruction must be received as the message of God, and his religion stand and prevail by its divine light and power. Consequently we find drawn up by them no authoritative list of essential articles, no precise and dogmatical creeds, 'which, except a man keep whole and undefiled, he shall without doubt perish everlastingly.'* No; these were the inventions of weaker men in more ignorant times, who cared more for their own and less for their master's influence. The Apostles were satisfied to proclaim *this* as the one essential article, the distinguishing principle of the christian, on the reception of which a man should be numbered among the believers. They preached to men JESUS THE CHRIST.—They declared what he had done and taught, and left them to derive his system from his own life and instructions, labors and sacrifices—aiding them, to be sure, by their reasonings and illustrations; but at the same time declaring, 'We have no dominion over your faith.' Would to God, that all teachers had been as modest and consistent! Would to God, that all christians would understand and abide by the liberty thus allowed them—acknowledging no foundation but this, Jesus the Christ, and taking heed 'how they build thereon.'—*Ware's Discourses.*

* The language of the Athanasian Creed.

EQUALITY.

After all that can be said about the advantage one man has over another, there is still a wonderful equality in human fortunes. If the rich have wealth, the poor have health—if the heiress has booty for her dower, the pennyless have beauty for theirs—if one man has cash, the other has credit; if one boasts of his income, the other can of his influence. No one is so miserable but that his neighbor wants something he possesses; and no one is so mighty, but he wants another's aid. There is no fortune so good, but it may be reversed, and none so bad, but it may be bettered. The sun that rises in clouds, may set in splendor; and that which rises in splendor, may set in gloom.

Politics and the pulpit, are terms that have little agreement. No sound ought to be heard in a church but the voice of healing charity. The cause of civil liberty and civil government gains as little as that of religion by this confusion of duties. Those who quit their proper character to assume what does not belong to them, are for the greater part both ignorant of the character they leave and the character they assume. Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced with all its affairs, on which they pronounce with so much confidence, they know nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissentions and animosities of mankind.—*Burke.*

PRAYER.

Paul directs prayers to be made for all men. He also exhorts to "pray in faith, lifting up holy hands, without wrath or doubting." Reader, whoever you are, you will never practice after these directions till you are a Universalist.

Gospel Anchor.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, MARCH 24, 1832.

THE OBJECT OF ENDLESS PUNISHMENT.

The question may be stated as follows: whether God in the infliction of punishments is governed by love and a desire to benefit the punished? or whether he inflicts them arbitrarily, and with no intention of doing the sufferer good, but only in accordance with a principle attributed to God, called by theologians "vindictive justice?"

In human governments, *three* objects severally, or two of them united, furnished the motives for inflicting punishment. The first, and that ever deemed by good legislators of the highest importance, is the *reformation* of the punished. It is not inflicted with a revengful spirit that seems to sport with human sufferings. The legislator looks forward through the trials of a season, and beholds the criminal restored not only to society—but restored with corrected dispositions, better affections and more consistent resolutions—restored not only to liberty but to virtue and to peace. And that code of laws which, in their execution, shall most extensively secure the reformation of the punished, will ever deserve the highest praise.

The second object of human punishment is by the example of sufferings to deter others from committing like offences. This is one of the objects hoped to be gained by the public capital executions which even in this country we are yet compelled to witness. But it begins to be believed, that such public executions do not generally promote the object. The depraved and unfeeling we might naturally reason, and experience, it is thought has sufficiently proved, are not detered, by witnessing the capital punishment of a fellow mortal, from the commission of the most heinous crimes. The pomp and parade—the multitude of spectators and the visible feeling of compassion that almost always attends such awful scenes are very far from having the desired effect. And could we reason from well known principles in the human mind, we should be led to believe that capital punishments, if ever they are indispensably necessary, should be inflicted in the darkness of midnight, and in the solitude and silence of the prison house.

The only remaining object of human punishments is to prevent the criminal from the perpetration of a similar offence, or atrocity and thereby secure the public from the danger. This may be regarded as the principle object of capital punishments. It must be acknowledged, however, that death is inflicted rather in accordance with the Jewish code, which demanded "an eye for an eye and a tooth for a tooth," than in consistency either with the principles of philosophy or the mild doctrines of the christian religion. Imprisonment for life, it is believed by many and with reason too, would not only save us from the melancholy deed of bathing the sword of justice in the blood of a fellow being, but would also leave existence, that first of Heaven's blessings, to be employed by the unhappy convict in repenting of his sins and turning to God and holiness.

In the divine administration we can think of no other object of punishment than those I have enumerated pertaining to human governments. Now let us take for granted the doctrine of endless punishment, and search for an object to be gained by its infliction. It cannot be to reform the sufferer, for the very nature of the case preoludes the idea. It cannot be for an example to deter others from sinning; for endless punishment does not commence according to the universal acknowledgement of its advocates until the state of probation or trial is closed and the condition of every individual of the human family shall be fixed forever. There can be, then, no danger on the one hand, that the blessed in heaven will sin, or have temptations to sin, and of course will need no example of punishment to deter them therefrom. While on the other hand, the punished themselves can never be made better by their sufferings, which according to the supposition are to be eternal. The infliction of this punishment certainly cannot be to place the sufferers where it will not be in their power to commit like offences again. For it is believed by all advocates of such punishment we think, and with the best reasons too, that those who suffer it instead of becoming better will be constantly advancing in wickedness, and that the state of endless misery will become a scene of the most awful blasphemy and the theatre where all the fiend like passions of incarnate devils will struggle for the mastery forever. Instead of being disqualified for sinning at all, they will only be removed to a higher state of existence and endued with higher powers for sinning still. No one of these objects then, and they are all which we can imagine, can offer any reason for the infliction of eternal punishment, and we are thus far left without any assignable object to be effected in our supposed case. S.

NOVELTIES.

We would gladly omit a notice of the little Novelties which are every day discovered in the management of our Limitarian friends, especially those most ardently engaged in Revivals. We sometime since gave a copy of an invitation card, sent out by Br. Baldwin, for a "three days, meeting," and very liberally scattered in the Eastern part of the city. That, however, was a prosing, straight-forward, business article compared with the following, which lately appeared in another section:—

"THE LECTURE ROOM,
In the Basement Story of the
NEW CHURCH,

In Carmine-st. opposite Varick-street, will be open for PUBLIC WORSHIP, every Evening this week—Service to commence at half past seven o'clock. The members of this family and all who seek the salvation of their souls, are invited to attend.

Reflect thou hast a soul to save,
Thy sins—how high they mount!
What are thy hopes beyond the grave?
How stands that dread account?

☞ Prayer Meeting in the same room, every morning at six o'clock.

New-York, March 8th, 1832."

A friend in Massachusetts writes us, that the Congregational Clergyman in his neighbourhood, has of late baptized three individuals by *immersion*. This of itself is a novelty, for every one acquainted with the Congregationalists, knows them heartily opposed to *immersion*, and many have been their quarrels with the Baptists on this point of practice. The clergyman who officiated on this occasion, has hitherto been rather distinguished in his opposition to the Baptists, but *circumstances* made it necessary to adopt their *method*. He must do it or lose the *fruits* of the *revival*. But another novelty in the affair is that *warm water* was used instead of *cold*, as is the universal custom in the country.—"This," says our friend, "will perhaps remind you of the man's boiling his pease—on which I have written the following parable."

"Two men were commanded to walk to Mount Zion with pease in their shoes. Now the one of these two men was surnamed Baptist, and the other surnamed Pedobaptist. And it came to pass that Pedobaptist, as he went on his journey did overtake Baptist who said unto him, Tell me I pray thee, how is it, that thou art light of foot as a wild roe; yea, the soles of thy feet are as the soles of a calf's foot? And Pedobaptist answered and said, Wist thou not that I have boiled my pease? So it became a statute in the tribe of Pedobaptist, when they walked to Mount Zion, with pease in their shoes, that they should boil their pease."

Warm water is certainly as far preferable to cold for immersion, especially in the severity of a New-England winter, as boiled pease would be to hard ones in a traveller's shoes.

There are new things under the sun. S.

NEW PERIODICALS.

We observe in the last Illinois Advocate a proposal for publshing at Edwardsville, Illinois, a religious paper to be entitled the "STAR OF BETHLEHEM and Candid Examiner," to be edited by A. Doubleday. The character of the intended work may be easily infered from the following extract from the Prospectus; "It will be the purpose of this publication to show to the world that the 'man Christ Jesus gave himself a ransom for all, to be testified in due time,' and who was the 'propitiation for our sins and not for our *only, but for the sins of the whole world.*'" Of the Editor we know nothing but his name, and of his ability to conduct a work of the kind we are consequently unprepared to judge. Edwardsville is the shire town of Madison Co. Il. 18 or 20 miles from St. Louis, Missouri. The location we think a good one, and from our slight acquaintance with the public feeling in the valley of the Mississippi, we should readily believe that a Universalist Paper *well conducted* might not only be productive of great good, but also obtain an extensive patronage. S.

We have been politely favored by Br. O. Whiston of Oswego, N. Y. with a copy of a Sermon delivered by him in January last, in reply to a discourse of Rev. Mr. Keyes, a presiding elder in the Methodist connexion, previously delivered at Oswego against the doctrine of Universal salvation. Mr. Keyes seems to be about

as ignorant of Universalism as most of his limitarian brethren, but is wanting in their prudence. A little experience however of the kind he has now had will probably convince him that safety is found in silence, unbroken only by an occasional misrepresentation of Universalist opinions, or an account of the awful death, or wonderful conversion of some conspicuous advocate of our sentiments, just to keep up popular prejudice. We have had barely time to glance at the Sermon before us, but as far as we can judge from a hasty perusal, think it a very well written and judicous article. S.

LIBERALITY.

The Editor of the Religious Inquirer, at Hartford, acknowledges an act of *christian* courtesy from the Episcopal Society and Pastor in Southington, Conn. which is no less creditable to them, than it is *rare*, even in these days of professed christian liberty. Their house of worship was not only obligingly opened to Br. Andrews, but the Pastor and his family, with many of his people, attended on the exercises. Could we witness a more general exhibition of a spirit like this, how different would be the state of our community—how much of the bickerings, contentions and strife, would be banished from society—from among professing christians, at least. And why should it not be? If we are actuated by the spirit of Him "who had compassion upon the ignorant and those out of the way;" we shall ever be disposed to listen with meekness and candor to those opposed to us, though we may regard them as deeply in error. Indeed, we would seriously ask, how are we righteously to determine they are in error, unless we thus listen to them? and we would as seriously ask, when might we reasonably conclude an individual would arrive at *truth* in any given proposition, should he shut himself up entirely to the examination of either the affirmative, or the negative of that proposition? The very nature of the case, upon all subjects, requires investigation, and above all upon that of religion. The very spirit of our Master's religion demands it—revelation calls upon us "to reason together" on the subject, and we most devoutly hope the period may soon arrive, when professing christians will more fully acknowledge this paramount obligation upon them, and practice upon its precepts. It is in vain that those denominations regarded orthodox decry Universalism, and with such facility unchristianize so large a portion of community. The blow intended for others is returning with increased force upon their own heads. The period has been when purposes might be accomplished, or effects produced for the time being, by such a course—when but few stood forth in defence of the sentiment, and its doctrines and precepts were but little known or understood, but that period is evidently passed. The facilities of becoming acquainted with it are now so great, that misrepresentation of its principles, either through ignorance or design, so far from obstructing its progress, rather tends to its extension. And we should really think our opposers, with the experience they have had, might see its bearings—at least, we should think their pretensions to christian charity and candor, would be far better exhibited in a respectful examination of our views, and our "reasons for the hopes that are within us," than in Pharisaically denouncing us. P.

A DEBATE.

Br. K. Haven, associate Editor of the Universalist Watchman, has recently taken a tour into the towns in New-York west of Lake Champlain. He represents the cause of Universalism quite prosperous in that section. In a letter to the Senior Editor, Br. Bell, he says, "I arrived at Chester, where I preached on a week evening, to an attentive congregation of 3 or 400 hearers. This was my first appearance in that place. Here I had a rencounter with Elder Grant, a minister of the Calvinist Baptist connexion. He came, as I was informed, from Bolton, distance 14 miles, with the avowed object of breaking down Universalism. At the conclusion of my discourse, I gave liberty for any one to speak. He rose and detained the hearers nearly an hour in reciting over those passages that are commonly adduced to prove the doctrine of endless misery, accompanying them with many assertions that such must be their meaning, and asking the hearers, if so, how the doctrine of the salvation of all men can be true? He was followed by an examination of those texts where the words soul, hell, eternal, &c. occur in our English version, and shown that, agreeable to the primitive signification of the Hebrew and Greek words, from which these terms are derived, they could not, by any just rules of philology or correct principles of interpretation, be so construed as to support the cruel tenet of never-ending torment for the rational, moral offspring of God. He rose and stated that he did not expect to be met in this manner with a reference to the original languages:—that he was not prepared to discuss the subject—that he would proceed if I would confine myself to the Bible, just as it reads in our version; otherwise, that he must have assistance, and would meet me at any future time and place. He was assured that he had sought this controversy—that, if he was not prepared, it was not my fault—that I could not deprive myself of the use of any information I might have upon those subjects—and that he might have whatever assistance he could then obtain. He then dispatched a person for Elder Fox, stating at the same time, that he was acquainted with the languages. The messenger returned with the tidings that Elder Fox would not come. This Baptist minister was at home, and within twenty rods of the meeting, and yet he refused to go and help his brother minister out of difficulty. He was doubtless as cunning as a *Fox*. I then referred Elder G. to a gentleman in the house, of liberal education, for the correctness of my remarks upon those words. The gentleman stated to him that I was correct in every instance. Elder G. then concluded to proceed with the debate, it being decided by the hearers that each should speak fifteen minutes alternately. The disscussion continued until twelve o'clock, when the audience, becoming wearied with the repetitions of Elder G. moved to discontinue the debate. Thus ended that evening's proceedings, much to the amusement of our friends in that place and vicinity.

Our cause in this vicinity continues to prosper. In the towns of New Haven, Bristol, Whiting, Sudbury, Hubbardton, Poultney, Fair-Haven, Wells, Pawlet, Hartford and Fort-Ann, there is a great desire to obtain preaching; and in most of these places they have raised the means of supporting it one fourth part of the time. The *four days'* meetings, recently held in these towns, have tended much to bring about this state of feeling in the public mind."

We have been politely favored, by a friend, with a late No. of the "New North Briton," a semi-weekly Paper, published in Edinburgh, in which we find the following. It appears to have been copied from the Scotsman. It would seem, even in those orthodox countries, there are Journalists who dare question the popular doctrine of *special judgments*, and even oppose the Clergy in their measures for producing a blind devotion to, and trust in forms and ceremonies, as a means of averting public evils, instead of a thorough and understanding discharge of our duty. P.

We see it announced that the Presbytery of Glasgow has requested the Commission of the General Assembly to recommend a *General Fast* throughout Scotland, "on account of the prevalence of profaneness and immorality; and the felt and threatened visitation of pestilence." We entreat of the Commission to consider their own position and the temper of the public mind, before holding this fast. If "profaneness and immorality" abound to such an extent as to call forth a pestilence as a punishment, the people will inquire by whose fault this great moral iniquity has arisen. Can the Clergy lay their hands on their hearts and declare before their flocks, that they have zealously patronized learning and useful education in their parishes; that they have taken care that in the schools under their direction the most improved methods of teaching, such as are practised by Wood, Wilderspin, and Pestalozzi, should be adopted; and that the instruction conveyed should be such as to open up the intellects of the people to the perception of God's power and goodness in creation, and to the necessity, under his laws, of practising cleanliness, temperance, and activity of body and mind, as preliminaries to the enjoyment of health?—Have the Clergy patronized institutions for the instruction of the adult population in useful knowledge? Have they encouraged Temperance Societies? Have they taught from the pulpit not merely precepts, but that correct knowledge of human and physical nature which is indispensible to the due execution of moral and religious precepts? Have they shown to their flocks that man is a rational and progressive being, and taking the lead in every path that conducts to social improvement? If they have done all this, and still find "profaneness and immorality" to "prevail," they may with propriety call on the people to fast and pray.—But if they have neglected all, or most, or any of these appliances, we respectfully dissent from the notion that, on our solicitation, the Deity will dispense with these prelimanary conditions, and grant to our fasting and prayers benefits which, by the order of creation, he has promised only after exerting our own moral and intellectual capacities in searching out and yielding obedience to his natural institutions. In short, we hold that man must do his duty first before he has a right to expect the divine blessing, and we regard the cultivation of our own nature, and the adaptation of our habits and conduct, to the laws of that nature, the first of our moral obligations. It has been the practice of the Clergy in all ages to represent great calamities as judgments; but not quite in the practical sense in which experience shows that they should be understood. The great plague in London in 1666 was the consequence of the dirt and deficient drainage of the city, and of the slovenly habits and crowded condition of the population. After these causes were removed the affliction ceased. It was a judgment, therefore, for physical disorder, which arose out of a low moral and intellectual condition of the people. Within the memory of living man the small pox raged like a pestilence over Britain, and might also have been regarded as a judgment; but Dr. Jenner's discovery of vaccination arrested its destructive course. Without fulfillment of the physical conditions, the prayers offered up for its removal were not answered. In the present instance, "fasting and prayer," and discourses about a "judgment," would excite vague exaggerated apprehensions in the minds of susceptible individuals, lower their tone of health, and thus directly prepare them to catch the disease.

REVIVALS.

Our sectarian brethen boast much of what they call *revivals*, in their churches: it is true, they have coaxed and frightened many, young and old, by working upon their *passions*, to submit themselves to the government of ecclesiastics. But how many have they enlightened—

how many have they made *permanent* converts to genuine Christianity, by *improving* their *judgment?* Few, very few, if any. The work of what is now-a-days called revivals of religion, commences and ends like a tremendous thunder storm: the black clouds of terror present themselves; livid flashes of blazing brimstone glare upon the victims; and the thunders of Mount Sinai roll in portentous awfulness over their devoted heads!—Many, through fear, fall to the ground, and cry aloud for mercy! believing the jaws of the bottomless pit are open to receive them! No room is here left for calm reflection,—all is horror and confusion—each seeking a retreat from the fear inspiring tempest: the only refuge presented to their bewildered souls, is the temple of partial salvation; into which they precipitately rush by hundreds! By and by a calm succeeds—reason, an enemy to confusion, (if she has not become extinct) resumes her throne, and dissipates the horrid gloom; the temple is deserted by all the reflecting; and those who remain are kept through fear of future tempests, which are supposed (if they leave that huge edifice,) will "beat upon their naked souls in one eternal storm!"

Not so with Universalist revivals—Heavenly beams of divine complacency are shed with life giving power on doubting, dying, and unhappy souls. Reason comes in with her persuasive influence, and points the wayward child to the temple of virtue, as the only safe retreat from every species of moral evil. The philosophical language of inspiration breathes consolation to suffering humanity, and bids the waves of inordinate passions cease to roll. The voice of peace and love, like a whispering zephyr, breathes through every precept, informs the judgment, improves the heart, and *revives* each drooping spirit. In harmonious eloquence, nature and revelation proclaim the *universal* goodness of the Great I AM. Thus, by opening up the understanding—a flood of light and evidence burst in upon the benighted mind; the recipient of which evidence is compelled to believe that God is good unto ALL, and that his tender mercies are over ALL his works. This is an abiding faith, based on the rock of eternal truth, which hell, and all its advocates cannot move. This kind of "revivals" is becoming more and more numerous in our land---they are noiseless, yet powerful---calm, yet irresistible in their course. May they continue to increase until every soul shall believe, and rejoice with joy unspeakable and full of glory.—*Sent. and Star.*

To those of our Editorial brethren who have kindly complied with our wish in giving publicity to the Prospectus of the Messenger, inserted in our 17th and 20th numbers, we tender our sincere thanks. The favor will be most cheerfully reciprocated so far as they will furnish us such general forms as they may wish inserted. It is particularly gratifying to us to witness these friendly feelings towards our new and somewhat hazardous undertaking. We rejoice in their readiness to take us by the hand, in our weak and infantile state, and lead us forward to an acquaintance in a degree with their own immediate friends, and indeed the public at large. With the circumstances under which we commenced our work, this is an important service to us. Publications of the kind had been for sometime suspended here. The embarressments were as great or greater than an entire new commencement; and without the aid of friendly periodicals we might labor for a long period ere we were known to many who would naturally patronize a work from this city. It is a source, however, of pleasure to us, to be enabled to state, that through the friendly notices we have received from all, and the active exertions of friends, the MESSENGER is constantly gaining strength, and now has a fair prospect of permanent establishment. This we believe cannot be otherwise than gratifying to those of our brethren who are laboring in the same field. We are all engaged in a common cause. And as the success of that cause depends in some degree upon our faithfulness and success as a body, so also are we interested in each others success, individually. If the maintainance and support of our cause is worthy of exertion any where, it is in this city, and few will doubt the importance of a Periodical, if well conducted, in that support. Such a Periodical, it is true, may for the time being affect in some degree, the lists of others already established, but in the end, if sustained by respectable local support, must be of decided advantage to them. With ourselves, every thing that tends to strengthen the bands of our friends abroad, is continually exerting a salutary influence on our own local concerns. Although the effects may be slow, we regard them as sure. We have another reason for gratification in these measures. They tend to a greater interchange of our Publications, from which, we believe, much good may be derived. It is utterly impossible for *one* publication to embrace that variety of style, and information, that can be found in the whole. Wherever, therefore, we have several friends residing in a place, let each one that is not able to take more than one, take different publications. In this way, the whole strength of Universalist Periodicals would be concentrated in a neighborhood. Our friends would be strengthened and encouraged with information of their cause, from every section. Let us then, think of these things. P.

DIED.

In this city, on the 17th inst, Charles M. son of Moody Cummings, aged 3 years and 4 months.

In Poultney, Jan. 9th, Mr. Levi Armstrong, aged 37, a firm and unwavering believer in the salvation of all men. His sickness was of a very distressing nature. Being called upon by a limitarian brother who inquired if he did not wish him to pray for him, he replied, I have no objection to your praying, but pray for all that are sick and in distress, and for the salvation of all men, and not in particular for me.' After receiving this counsel from the dying saint, the visitor did not see fit to pray.—*Universalist Watchman.*

In Alton, N. H. Mr. David Morrison, aged 68 years. Mr. M. has always been a good neighbor, a tender father, a kind husband, and a truly pious christian, possessing all that love of country which dwells in patriotic bosoms. A number of years since he made profession of Religion, and within ten years last past, he embraced the doctrine of Universal Grace, and wholly discarded the horrid ideas of endless misery. His mind was unspeakably calm and serene; he would sometimes tell his friends that the "thoughts of the grave, made him shudder, yet said he, when I take a view across the Jordan of death to the kingdom of heaven, my fears are all allayed, and my peace is like a river." He often spoke to his family and visiting friends concerning God's good will towards all men, with transports of extatic joy. He died without a struggle, or a groan, in the full belief of the salvation of all men at the resurrection.—*Trumpet.*

Also, in the same place, Mrs. Abigail C. Perkins, wife of Mr. Morris Perkins, aged 38 years, leaving an affectionate husband and four children, to lament the loss of one of the best of wives and most indulgent of mothers. Mrs. P. sustained an unblemished reputation—she was mild, and cheerful, kind and compassionate, and was a real ornament to her sect. She was a firm believer in the doctrine of Universal Grace, wholly denouncing the horrid idea of the end less misery of any of the human family. She was sick about seven months, in which time she often said to her husband, "You must give me up and let me go to rest," and would often repeat,

> "Why should we start and fear to die;
> What tim'rous worms we are;
> Death is the gate to endless joy,
> But yet we dread to enter there."

As death approached, her mind was perfectly composed, firmly believing in the full sufficiency of the Atonement for the salvation of all mankind; and said, "I am anxious to depart and take my resting place in the kingdom of heaven," and in her expiring moments her mind was calm as a summer's evening.

Christian Preacher.—We have just received the *third* No. Vol. 2, of this valuable work. It is occupied entire with a Sermon from Br. S. Streeter, Boston, entitled "*God's glory displayed,*" from the text, "When the Lord shall build up Zion, he shall appear in his glory." Psa. cii, 16.

We have on hand an article from a worthy friend and correspondent at Southold, L. I. which will appear in our next.

In our 18th No. we published an article from the Christian Intelligencer, under the head "Benevolent Operations." The last Intelligencer contains some further notice of the transaction, with opposing statements, and the promise of further information in the next No. When received, we shall either give the whole, or a summary of the statements, that our readers may hear all sides.

LETTERS AND REMITTANCES,

Received at this office, ending March 21st.

A. G.—D. A. each $2 and N. H. $1, Saugatuck, Ct.; E. S. K. Southeast, N. Y. $1; H. B. Bristol, Ct. $1; B. P. Bridgeport, Ct. $2; J. M. West Hempfield, Pa.

PROSPECTUS OF THE
Universalist Watchman.

WILLIAM BELL, Editor and Proprietor.

W. SKINNER, K. HAVEN, } ASSOCIATE EDITORS.

The WATCHMAN will be published as heretofore, at Woodstock, Vt. Its *size* will be *enlarged* so as to contain about one-fifth more matter than the preceding volume, and equal to the largest periodicals *of the kind* now printed in the United States. In addition to the services of the *Proprietor*, the talents of Rev. W. SKINNER and Rev. K. HAVEN, who are engaged as associate Editors, will be exerted to render the WATCHMAN thrice worthy of patronage. It is to be presumed, that, as patronage increases, able Correspondents will increase in the same ratio. The Publisher is determined that, with regard to mechanical execution, no periodical of the kind shall excel it.

With respect to the *character* of the WATCHMAN, it seems unnecessary to say more than that it will continue to maintain the doctrine of Infinite, Universal and Unchanging Benevolence of Almighty God—explain the Scriptures—announce intelligence affecting the concerns of the denomination which it is designed to support—expose the schemes of clerical bigots, by which they would bring mankind into bondage, both spiritual and temporal; rob the widow and orphan of their scanty pittance to accumulate funds to subserve their own individual interests and paralyze every effort made for improvement in Christian knowledge.

TERMS—One Dollar and Fifty Cents per ann. in advance—Two Dollars if paid within three months, and twenty-five cents for every months neglect thereafter. No subscription received for a less term than six months except the money be paid on subscribing.

FOR THE CHRISTIAN MESSENGER.

THE BEREAVED MOTHER.

Where is the thrilling shout of mirth—
The voice of glee,
That once by this, now silent hearth,
Rung wild and free?

I hear no more the boyish cheer—
The girlish tone,
For they who woke those echoes here,
Are dead and gone.

One perished where with wreck and death,
The deep was sown,
Before the rushing whirlwind's breath,
His ship went down.

The other 'neath the verdant sod
Is laid to rest,
And deadly cold the silent clod,
Lies on her breast.

Yet, blest, on high their souls are freed,
From every care,
And I when flesh nor earth impede,
Shall meet them there.

Cheered by this hope, I'll calmly roam
Through earth's sad clime,
And, gazing upward to my home,
Will 'bide my time.'

C. M. S.

FROM THE LADIES MAGAZINE.

THE WIFE'S REMONSTRANCE.

Come rouse thee dearest! 'tis not well
To let the spirit brood
Thus darkly o'er the cares that swell
The sorrow to a flood.
As brooks and torrents, rivers, all,
Increase the gulf in which they fall,
Such thoughts, by gathering up the rills
Of lesser griefs, spread real ills;
And with their gloomy shades conceal,
The landmarks Hope would else reveal.

Come, rouse thee, now—I know thy mind,
And would its strength awaken;
Proud, gifted, noble, ardent, kind—
Strange, thou shouldst be thus shaken!
But rouse afresh each energy,
And be what Heaven intended thee:
Throw from thy thoughts this wearying weight
And prove thy spirit firmly great;
I would not see thee bend below
The angry storms of earthly wo.

Full well I know the generous soul
Which warms thee into life.
Each spring which can its powers control,
Familiar to thy wife—
For deem'st thou she had stoop'd to bind
Her fate unto a common mind?
The eagle like ambition, burst
From childhood in her heart, had first
Consum'd with its Promethean flame
The shrine that sunk her so to shame.

Then rouse thee, dearest! from the dream
That fetters now thy powers—
Shake off this gloom—Hope sheds a beam
To gild each cloud that lowers,
The wished for goal—a guiding star,
With peaceful light would lead thee on,
Until its utmost bounds be won;
That quenchless ray thou'lt ever prove
In fond undying *wedded love.*

YOUTHFUL DAYS.

"*Days of my youth, ye have faded away.*"

Almost every one who speaks of childhood, assert it is the happiest part of our life. This has never been my opinion. I cannot think the season of "the tear forgot as soon as shed," is the most enviable portion of our existence. 'Tis true, we are then light hearted and joyous; our sorrows are as transient as summer showers—the greatest calamities agitate the earth, and wither all that surround us, and we look on in dismay for a moment, and then all is forgotten. But are not the joys we experience as fleeting as our sorrows? In fact all our emotions are as light and pass through our hearts as swiftly, as those delicate fleecy clouds which, driven by the winds, often flit over the face of the serene blue sky. And who would not willingly give up this calm insensible state of mind, for the exquisite happiness, the intellectual pleasure, which may fall to our lot in after life. The charms of friendship and love are then ours—we may wander over the whole face of the earth, and delight ourselves with all that is beautiful, grand, and interesting—we may enjoy the delicious pleasure of making thousands happy—we may be placed on high as objects of admiration and reverence to our fellow beings—the heart-thrilling conviction, that we have not lived in vain: that we have performed deeds which will obtain for us a place in the hearts of all who surround us, and all who shall succeed us on the earth, may be ours. And can any one in reality wish to tear these exalted sensations from his heart, and in their place prefer the unmeaning calm of childhood, merely to shun the sorrow and pain which may attend us in all these scenes? No, there can be none who has fully reflected on the subject, that can for a moment wish it. And yet how is it, that although we may at the time, be enjoying the greatest bliss, yet when the remembrance of our youthful days comes over us, we look back to them with a feeling of sadness and regret? Even the man whose religion teaches him, we are in a state of sin in our infancy, and it is only when we are *born again*, that we can ever hope to be pure and holy—even he will look back with a mournful pleasure to the "days of his youth." This sensation of regret must then be produced by our remembrance of the *shortness of life*, which naturally brings melancholy with it, to all who cast their eyes back to their early days, and are thus forcibly reminded that so much of the small time allotted them, has already passed away. *They* feel it, who have enjoyed riches and felicity, for they fear they may have abused the first, and having had their share of the latter, they cannot reasonably look forward to more. The poor and wretched, sigh to find their visions of happiness vanishing one by one and the world, and all its pleasures passing away, while as yet none has fallen to their share. The wicked think of the resolutions of reform they have broken—and the good, always fear they may not have supported their trials or fulfilled their duties as they ought.

PROPOSALS

FOR PUBLISHING THE ELEVENTH VOLUME OF THE

RELIGIOUS INQUIRER.

The 11th Volume of this periodical was commenced under new auspices in the month of February, 1832. It is the intention of the undersigned, who has purchased the establishment, to continue the publication, *on the same general plan* on which it has been conducted hitherto.

The Editorial Department of the INQUIRER. will be under the exclusive direction and control of Rev *L. F. W. Andrews*, whose services have been engaged for that purpose, and who allows us to *pledge* to our patrons, his best exertions to promote the main design of the paper the dissemination of those principles and that system of religious faith which are based upon the immutable and *impartial* goodness of the "Lord of Hosts," and which involve in their glorious results, the final "*restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began.*" As heretofore, the INQUIRER will also be the uncompromising advocate of the right of private judgment and freedom of opinion in matters of Religion, and the fearless opponent of all those sectarian schemes which have for their ultimate object and tendency, the bondage of *mind*, and the enslavement of the *many* to the opinions and will of the *few*. In addition to the unremitted attention of the Editor to advance the interest of the *cause* in which the INQUIRER is engaged, we depend with confidence upon the promised co-operation of Rev. *M. Rayner*, (late Editor and Publisher,) and other ministering and lay brethren, who have it in their power to enrich our columns with their communications.

The mechanical department of the paper will receive the particular care of the publisher, who will use every exertion to give satisfaction to his patrons on that score. For this purpose a font of new type has been procured. The continued patronage of the present supporters of the INQUIRER, and the additional aid of all others who are favorably disposed to the objects embraced in the publication, are respectfully solicited. Those who have heretofore acted as *Agents* for the publication will please accept a re-appointment to the business of Agency, and use their exertions to increase our list.

The INQUIRER is published weekly at Hartford, Conn. on a royal sheet, quarto form, at $2-50 cents per annum, which can be discharged by the payment of $2, *in advance*.

BINEA SPERRY, Publisher.

March 10th, 1832.

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Parable of the Sheep and Goats, by T. Whittemore
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Non-Personality of the Devil, a Sermon, by Henry Fitz.

Messenger Office, Oct. 29.

☞ All letters and communications relating to this Paper, must be addressed "P. Price, No. 20 Division street, New-York."

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